

20. SOM& has declared to me :^a u All
 medicaments
 as well as AONI, the benefactor of the universe,
 are
 in the waters." The waters contain all healing
 herbs*

VargaXH. 21. "Waters, bring to perfection
 all disease-dis-
 pelling medicaments, for (the good of) my
 body

that I may long behold the sun,
 22. Waters, take away whatever sin
 has been
 (found) in me, whether I have (knowingly)
 done
 wrong, or have pronounced imprecations
 (against
 holy men), or (have spoken) untruth.

23. I have this day entered into the
 waters : we
 have mingled with their essence? AGNI,
 abiding in
 the waters, approach, and fill me, thus (bathed),
 with

vigour.

24. AGNI, confer upon me **vigour**,
 progeny, and
 life, so that the gods may know the
 (sacrifice) of
 this my (employer), and LTOBA, with
 the
 may know it.

by a text which calls the Brahmans present
 divinities, Me vai
devdh pmtyaksham yad Brdfimandh,—These deities,
 who are per-
 ceptibly (present), are the Brahmans.

^a To *MeclhdtitMj* the author of the hymn. The
 presidency of
Soifta over medicinal plants is, generally, attributed
 to him. The
 entrance of *JLg-ni* into the water is noticed in many
 places; as,
Sdpah'pravisat, in the *Taitiirya Brdhmana** This,

however, refers
to a legend of *Agn?s* hiding himself, through
fear. It may
allude to the subsenience of water, or liquids., to
digestion, pro-
moting the internal or digestive heat, or *a-gm*.

^b *Rasena samagamaM*; that is, the Scholiast
says, we have
become associated with the essence of water,
jalasdrena sang&ta
small.